A Small MAP OF THE Many *PROTESTANTS* *AND* Few *CHRISTIANS* IN ENGLAND.

SHEWING

That the last differ not more in Faces and Voyces, then the first do in Judgement and Practice, Disposition and Affection.

Together, With some considerable Reasons, why the best Ministers are not seldome the least respected. And how it comes to passe, That so many are deceived who hope to be saved.

A Discourse which may probably prove the most proper and immediate Remedy, against all Errour, Enmity, and Prophanesse.

Jo: Seward

Published for the Impartial, that more observe what the matter is, then who the Author is.

Judge not according to the appearance, but judge righteous judgement, John 7 24

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A SMALL MAP OF THE Many *Protestants* and Few *Christians* IN ENGLAND.

CHAP. I.

THose that are to Paint or Print a pitcht field within the Compasse of a sheet or two of paper, can make but few Souldiers whole and compleat; but are forced to set down for the most part, their heads onely, or their helmets: So I in this my *Cosmography* or *Christiano graphy* rather, shall be brief, and onely say enough to satisfie the ingenious

nious and intelligent. And indeed, It were needlesse to describe the many Sects, Heresies, Divisions, and damnable Opinions, that are every where to be observed, since others have saved me that labour, and delineated them at large.

Wherefore I will so Epitomize the whole Continent, as to draw all into seaven single Families, consisting of 132 persons, well known to you and me, and each man that hath his eyes opened; every one of them professing the same Protestant Religion, while in their Judgement, Practice, or Affections, they no lesse differ then in their Names, as you will find. For as their names (hereafter given them) are, such are their natures, according to that *Gen.* 2. 19, 20. As for the Parties, that I may not be thought partiall, take them where you please as they dwell (be it in City or Country) or which is more observeable, as they are assembled in the publique Congregation, where they all joyne together in hearing Gods Word, and that from the same Minister, though this makes much to my disadvantage; For if you take notice of it, there is scarce any of the poorer, but few of the lewder sort, none at all of our Sectaries, that ever come within our Church-doors, who yet call themselves

ſelves *Proteſtants*, and are for number a conſiderable part, if not one halfe, or two thirds of the Nation. And that we may take them in order as they ſit in their Pewes, behold

Firſt, The *Rich Worldling* called *Coveteouſneſſe*, and *Spend little* his wife, with *Sir Worldly wiſe* a Friend of theirs, whoſe Family conſiſteth of,

4 Sons { *Spend-all* the eldeſt. *Never-content* the ſecond. *Blindneſſe of mind* the third. *Hardnes of heart* the yongeſt

4 Daughters { *Suſpition.* *Timely up.* *Lock faſt.* *Tell-tale*

4 Men-ſervants { *Little conſcience*, who always attends him. *Toyleſome.* *Homely-fare.* *Meane-clad.*

3 Maid ſervants { *Sparing* *Fore caſt.* *Make haſt.*

The ſecond neighbour is the *Civill juſticiary*, called *Diſcretion*; who is wedded to *Cuſtome*, and hath with him a Nephew called *Experience*, with

3 Sons { *Preſumption* the eldeſt. *Sir Silly* the ſecond made all of good meaning. *Self-conceit* the yongeſt, who is both fool and knave.

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3 Daughters { *Selfe-love.* *Vaine Hope.* *Scrupulosity.*

3 Men servants { *Temporising.* *Opinion.* *Carnall security.*

4 Maid servants { *Inconstancy.* *Uncharitable judging.* *Love sick,* &c. *Tatler.*

The third Neighbour is the *loose Libertine* called *Prophanesse*, with *Vanity* his wife, with *Riot* their Inmate, These have

3 Sons { *Pride.* *Drunkennesse.* *Persecution of the truth.*

4 Daughters { *Witty.* *Pliant.* *Dainty.* *Go-gay.*

3 Men servants { *Filthy communication.* *Flattery.* *Audacity.*

5 Maid servants { *Wastfull.* *Wanton.* *Sweetlip.* *Gadding.* *Forgetfull.*

2 Chare-women { *Pocketing,* and *Filch-*

The fourth Neighbour is *Contempt of Religion*, called *Atheisme*, and *Malice* his

his Mate, with a Lodger called *Mrs. Heart*, and *Will* her man; Together with,

3 Sons { *Scorne.* *Fury.* *Fowle-mouth.*

3 Daughters { *Hereſie.* *Irreligion.* *Deſperation.*

3 Men ſervants { *Lewdneſſe.* *Dam mee.* *Doe-little.*

3 Maid ſervants { *Brain-ſick.* *Non ſence.* *Leaden-heels.*

The fifth neighbour is the *Temporary Believer*, called *Hypocriſie*, and *Buſy-body* his wife, with their Inmate the *Old man*, and *Envy* a Neece of theirs, having in all

4 Sons { *Juſtice.* *Moderation.* *Ignorance* and neglect of the ſecond Table. *Prejudice.*

3 Daughters { *Sobriety.* *Chaſtity.* *Civill Honeſty.*

2 Men ſervants. { *Formallity.* *Newtrality.*

3 Maid ſervants { *Ever doing & ſilent.* *Superſtition.* *Unbelife.*

The sixt Neighbour is the *true Believer*, called *Judgement rectified*, or *Saving knowledge*. The rest of whose Family is *Grace* his wife; with two Friends of theirs, *Joy in the Holy Ghost*, and *Peace of Conscience*: having also

4 Sons: *Repentance* the eldest. *Fortitude* the second. *Conversion* and *Regeneration* the yongest.

4 Daughters: *Vertue*. *Prudence*. *Godly sorrow*. *Holy conference*.

9 Men servants, and retainers ordinary and in extraordinary: *Memory* his Secretary. *Justice* his Steward. *Zeale* his Controwler. *Meditation* or *Application* his Chaplaine. *Obedience* his Baily. *Reformation* his Butler. *Thankefulnesse* his Waiting-man. *Mortification* his Cook. *Admonitiõ* his doorkeeper

6 Maid servants: *Temperance* for his Somerhouse of Prosperity. *Patience* for his Winterhouse of Adversity. *Præmeditation*, *Circumspection*, *Strict conversation*, *Sincerity* — For both.

The

The ſeaventh Neighbour is a Brother dwelling hard by called *true Religion*, and *Perſeverance* his wife; with a Friend of theirs the *New man*. Theſe have,

4 Sons { *Divine Reſon.* / *Chriſtian Reſolution.* / *Active*, and *Paſſive* } *Obedience.*

3 Daughters { *Faith* / *Hope* / *Charity* } Together

With a Grand-child called *Aſſurance*.

3 Men ſervants { *Holy Revenge.* / *Truth.* / *Contentation.*

3 Maid ſervants { *Fear of offending.* / *Humility.* / *Selfe-deniall.*

And ſo you have a Liſt of the 132 formerly mentioned. Hundreds there are more in the Church.

But what are they? Clowns, illiterate, and ill-bred, who reſemble thoſe ſixſcore thouſand *Ninevites*, that for matter of Religion were *Not able to diſcerne between their right hand and their left*, Jona 4. 11.

CHAP.

Chap. II.

Objection. *But you will say, What is this to the several sorts of* Protestants.

Answer. I Grant, These are vices, vertues and graces, not persons; or if so, their names onely. But if you well consider it, by these vices, vertues and graces, are the persons with their opinions and dispositions best known. Nor is there more variety of these vices, vertues, graces; no not of faces, voices, or hand-writings, amongst men, then there is of dispositions, humours and opinions. So that of twenty men, seeming to professe the same Religion, you will not finde two of them alike conditioned as were *David* and *Jonathan*. For, *Quot homines tot sententiæ*; So many men, so many minds.

Whence the *Holy Ghost* (who best knowes our frame) compares severall men to almost every severall Creature in the Universe, purposely to shew, That men are not more like to *beasts*, *plants*, *stones*, good and evill *Angells*, living Creatures and dead, substances and accidents; then each of these is unlike another. Which is the reason why we have so much jarring and discord, so little love and peace amongst

us;

us ; notwithſtanding we all profeſſe our ſelves men the beſt of Creatures, *Chriſtians* the beſt of men, *Proteſtants* the beſt of Chriſtians : which being ſo, No wonder that *Miniſters* are not beloved and well ſpoken of by all, for if mens diſpoſitions and opinions are ſo various, then of neceſſity we muſt be evill ſpoken of by ſome, the good or the bad. Yea be a man what he will he ſhall be ſure to be backt, and have abettors either in good or evill, and by ſome ſhouldered in both. There was never any (no not our Saviour *Chriſt* himſelfe) to whom ſome *Belialiſts* took not exceptions. It is not poſſib'e to pleaſe or diſpleaſe all, ſeing ſome are as deeply in love with vice and error, as others are with vertue and truth. Which is one proof, ground, or reaſon of the point I drive at. For what I have ſaid hetherto is but to pave a way to my enſuing Diſcourſe, touching our love or hatred to the Miniſtry, which, methinks, being well looked into and conſidered, ſhould prove the moſt proper and immediate remedy againſt all kinde of errour, enmity, and prophaneſſe.

CHAP.

CHAP. III.

BUt to come nearer home to each mans conscience; we see by what hath been said, how there are a world that professe themselves *Protestants*, but the great Question is, who and how many are such indeed. A true Protestant is one that resolves and is ready to justifie, stand to, and maintaine those Canons of his faith contained in the *Gospell* against all opposers. Whence came that ancient custome of standing up all the while that the *Gospell* was read, and the *Creed* was pronouncing. But alasse how few such are to be found in a parish. I grant there are millions that goe to Church, and hear our best *Protestant Ministers*; but may it not as truly be said of such Ministers, as *Lactantius* did of the Heathen *Philosophers*, *They have many scollers, but few followers.*

As let me a little examine who are and who are not such, as *Jeptha* once discovered, who were *Ephraimites* and who *Gileadites* by their pronouncing the word *Shibboleth*, *Judges* 12. 6.

If a man be a true *Protestant* it necessarily followes that he is at least a *Christian.* If a man be a Christian he is some way an imitator of *Christ*, and endea-

endeavours in ſome meaſure to frame his life according to thoſe Rules which *Chriſt* hath preſcribed in his *Goſpell*; of which this is a maine and everlaſting one, *Whatſoever you would that men ſhould doe unto you, even the ſame doe you unto them*, *Mat.* 7. 12. And another like it is, *Whether ye eat or drink or whatſoever you doe, doe all to the glory of God*, 1 *Cor.* 10. 31. The firſt whereof is a Law that is written in every mans conſcience, and made free of all Countries and Nations under *Heaven*: The very *Heathen* that have any ſpark of ingenuity in them profeſſe and obſerve this rule.

But to the ſhame of *Chriſtians* be it ſpoken, How few are there amongſt us that make any conſcience thereof? Indeed if to be a *Chriſtian* is to ſwear and curſe, to lie and ſlander, to be drunk and commit adultery, to cozen and oppreſſe, to be proud, to contemn holineſſe, and ſcoffe at Chriſtianity, if robbing and perſecuting *Chriſts Miniſters*, contempt of *Gods Ordinances*, violation of his dayes; if to be ignorant of the firſt principles of Chriſtianity, without the knowledge of which a man cannot poſſibly be ſaved, and ſuch like, be fruits of faith and not of atheiſme rather, then there were a world of Chriſtians amongſt us. But ſure I am, either the *New Teſtament* is none

none of *Chriſts Goſpel,* or not one of a hundred of us are *Chriſtians.* As what think you, does not ſad experience ſhew, that all the Land over, as near as can be computed, one of two are laſcivious or voluptuous, two of three drunkards in Gods account, nine of ten cruell and unjuſt perſons, nineteen of twenty ſwearers or Atheiſts, thirty nine of forty ignorant wretches, forty nine of fifty Covetous, ninety nine of an hundred open or ſecret enemies to the power of Religion, and contemners of holineſſe. So that there is ſcarce one of an hundred, whoſe knowledge, beliefe and life is in any degree anſwerable to the *Goſpel,* or the title that they bear; which would make a good mans eyes run over when he but conſiders how ignorant and erroneous men are, and what lives they lead.

CHAP. IV.

BUt further to confirme this, to the end that each man may the rather bethink himſelfe and miſtruſt his own eſtate, as all true and ſound-hearted Chriſtians doe, *Mat.* 26. 21, 22. Hear what the word of God affirmes in this very caſe, and I pray mind it ſeriouſly,

Wide

Wide is the gate and broad is the way (ſaith our *Saviour*) *that leadeth to deſtruction, and many there be which goe in thereat; but ſtraight is the gate and narrow is the way which leadeth unto life, and few there be that finde it*, Mat. 7. 13, 14. And St. *John* ſaith, *We know that we are of God, and that the whole world lyeth in wickedneſſe*, 1 *John* 5. 19. And that *The number of thoſe whom Satan ſhall deceive are as the Sand of the Sea*, Rev. 20. 8. Yea that *All both ſmall and great, rich and poor, free and bond, receive the mark of the Beaſt in their fore heads*, Rev. 13. 6. Whereas *They that believe the Goſpel are but few in number*, as *Iſaiah* and St. *Paul* affirm, *Iſa.* 53. 1. *Rom.* 10. 16. Yea *Lord* (ſaith *Iſaiah*) *Who hath believed our Report*, Iſa. 53. 1. *Lord*, ſaith St. *John*, *Thou haſt but a few names in Sardis*, Rev. 3. 4. And many the like.

There were but ſeaven righteous perſons in the *Old World*. All *Sodome* afforded not ten. *Elijah* ſaith, *I onely remaine a Prophet of the Lord, but Baals Prophets are four hundred and fifty* 1 *Kin.* 18. 22. *Micah* complaines of the multitude of the wicked in his time, and ſmall number of the faithfull, *Mic.* 7. 2. *Behold* (ſaith *Iſaiah*) *I and the children whom the Lord hath given me, are for ſignes and wonders in Iſrael*, Iſa. 8. 18. And againe, *Though the number of the*

children

children of Israel are as the sand of the Sea, yet but a remnant of them shall be saved.

Neither hath it been otherwise since the *Gospel*, *The whole City went out to send Christ packing*, not a *Gadaren* was found, that either dehorted his fellowes, or opposed the motion, *Mat.* 8. 34. When *Pilate* asked, *What shall be done with Jesus? All with one consent cryed, Crucifie him, Crucifie him*, *Mat.* 27. 22. There was a generall shout for *Diana*, *for two hours together*, *Great is Diana of the Ephesians*, not one man took *Pauls* part, *Acts* 19. 27, 28. Yea the *chiefe Jewes* tell *Paul*, that *His sect is every where spoken against*, Acts 28 22.

O my Brethren think of these places. These are truths that would make you tremble, were you not stark dead; For, *as it was then, so it is now*, Gal. 4. 29. Yea it is to be feared, that as once in *Israel* a thousand followed *Baal* for one that followed *God*: So now in *England*, many serve the *World*, and the *Flesh*, and the *Devill*; for one that serves *God* in sincerity, truth and holinesse. But I hasten.

CHAP.

Chap. V.

NOw conſider I beſeech you if this be ſo, how is it poſſible that the beſt Miniſters ſhould be reſpected and well ſpoken of, by the moſt; For if ſo, impoſſible it were that they ſhould be good, or of God. As what ſaith our Saviour to his twelve *Apoſtles*, and in them to all their ſucceſſours, *You ſhall be hated of all men and Nations for my Names ſake*, Mat. 10. 22. & 24. 9. not of a few, but of all men and Nations, that is, of the greateſt part of men in all Countries and Nations, yea and for no other cauſe but *for profeſſing and preaching in his Name*. Neither is *Chriſt a ſigne to be ſpoken againſt* of many in *Babylon* or *Aſſyria*, but *of many in Iſrael*, Luke 2. 34. where *Religion* is profeſſed publiquely. To which I might add *John* 15. 20. *The ſervant is not above his Maſter*, and a hundred the like. But this is ſo clear a truth, that even *Moraliſts* by the light of nature could ſenſibly ſee it. Whence *Ariſtotle* when a Rake-ſhame told him, he would rather be hanged by the neck then be ſo hated of all men as he was; replyed, And I would be hanged by the neck ere I would be ſo beloved of all men as thou art. Regard not (ſaith *Seneca*)

what the multitude ſay or doe, for number is the beſt note of the worſt way. *Diogenes* thought he ſhould doe beſt, when he did leaſt what the common people did. And *Socrates* ever ſuſpected that which paſt with the moſt and generall commendations. *Phocion* had not ſuſpected his ſpeech, had not the common people applauded it. *Antiſthenes* miſtruſted ſome ill in himſelfe for the vulgar commendations.

All which is notably confirmed by our *Saviour*, who ſaith, *Woe be to you when all men* (that is, evill men) *ſhall ſpeak well of you, for ſo did the Fewes of the falſe Prophets*, Luke 6. 26. And in reaſon, who would not rather have the bad then the good his oppoſites, doe they never ſo much exceed in number.

Nor muſt we that are *Chriſtians* ſuffer our ſelves to be brutiſhly driven with the drove, and like nailes in a wheel turne as they are turned; they are uſually *dead fiſh* that are carried away with the ſtream: We muſt not judge of truth by the number of voices, but by the weight and value of whom and what we hear. Yea admit the wiſe and mighty men of the earth ſhould deſpiſe and ſpeak againſt a godly Miniſter, as they did againſt *David* and *Jeremiah*, no diſparagement; For if

if *Chriſt* and his twelve *Apoſtles* be on his ſide, he need not care, though *Herod* and *Pontius Pilate*, the *Rulers* and the whole Nation of the *Jewes*, together with a world of the *Roman Faction* be againſt him. And let this ſerve for a ſecond proof, ground, or reaſon of mens ſpight to the Miniſtery.

Chap. VI.

Thirdly, It is admirable (though conſided of few) how apt men are to take all, or any occaſion, or advantage to ſpeak againſt a godly Miniſter. But know the principall ground or reaſon of it, and you will ceaſe to wonder.

Now the root and ſpring of their ſpight and enmity to the Miniſtry, is an inbred enmity and hatred againſt *God* and *Chriſt*, whoſe Image they bear, whoſe Ambaſſadors they are, and whoſe *Spirit* ſpeaks in and by them. Mervaile not at what I ſay, for hating of God is by the *holy Ghoſt* charged upon all men, *Rom.* 1. 30. *John* 15. 23, 24, 25. Wicked men are like the *Devill* their Father, *John* 8. 44. For as he when he could not prevaile againſt *Chriſt* himſelfe (he being taken up to

God and to his throne, *Rev.* 12.) waged ſpightfull war againſt his members: So though theſe men cannot wreck their malice upon *God* (he being above their power) yet that they may doe him all the miſchief they can, have at his image, they will wreck it upon his children and Ambaſſadors in whom his Spirit dwells. And onely to deface the picture of an enemy, when we cannot come at his perſon, hath a little eaſed the ſpleen of ſome. The *Panther* will fiercely aſſault the picture, for the inveterate and deadly hatred which he beareth to man. It contents the *Dog* to gnaw the ſtone when he cannot reach the thrower. It was well-pleaſing to *Saul*, ſince he could not catch *David*, that he might have the blood of *Ahimelech*, 1 *Sam.* 16. 17,18. Thus *Mithridates* killed his ſon *Siphares* to be revenged on the Mother. Thus *Progne* ſlew her ſon *Itis* to ſpight her huſband *Tereus*. Thus *Caligula* cauſed a very faire houſe to be defaced for the pleaſure his Mother had received therein It being as true of malice as it is of love, that it will creep where it cannot goe.

Common eyes may be cheated with eaſie pretexts, but he that looks thorow the heart at the face both knowes and by his word acquaints us, that the foundation of their hatred and enmity,

to

to the Miniſtry is their hatred againſt *God* and *Chriſt*. As when *Sathan* ſlew *Jobs* ſons and ſervants, his malice was againſt *Job*. Or as when *Saul* darted a ſpear at *Jonathan*, his ſpight was againſt *David*, 1 *Sam.* 20. 33.

True it is, they are ſo blind that they think they doe not hate but love *God*. But let the word of truth be judge, and all the powers of their ſoules and bodies doe fight againſt him; not a ſinue nor a veyne of theirs but it wars againſt their Maker, as you may plainly ſee, *John* 15. 23, 24. *Rev.* 16 9, 11. *Pſal.* 68. 1. & 83. 2. *Pſal.* 89. 23.

He that loves not the members, was never a friend to the head, he that wrongs the wife is no friend to the huſband, he loves neither that vilifies either: Lip love is but lying love. If thou lovedſt *God* heartily, thou wouldeſt love the things and perſons that he loves; whereas thou hateſt the Miniſters of *God* and *Chriſt*, even for their very graces. In a word, He that deſpiſeth a man for being a Miniſter, or for the graces of God appearing in him, deſpiſeth and almoſt deſpighteth *Chriſt* himſelfe, and the very *Spirit of God* which made him ſo, *Luke* 10. 16. *Exod.* 16. 7. Mat. 11. 6. The which will one day appear, For when vengeance ſhall ſeaze upon

them, they ſhall openly and expreſly blaſpheme him to his face, *Rev.* 16. 9, 11.

CHAP. VII.

AND accordingly *God* takes what is done to his Miniſters or Meſſengers as done to himſelfe, *They have not caſt thee away* (ſaith *God* to *Samuel*) *but they have caſt me away, that I ſhould not reigne over them*, 1 Sam. 8. 7. *You are gathered together againſt the Lord*, ſaid *Moſes* to *Korah*, *Dathan*, and *Abiram*, when they preſumptuouſly told him, that He and *Aaron* had taken too much upon them. And *what is Aaron that you murmure againſt him?* Numb. 16. 11. And the like to the multitude, *Exod.* 16. *The Lord heareth your murmuring which you murmure againſt him. And what are we? your murmurings are not againſt us, but againſt the Lord*, verſe 7, 8. Which is appliable alſo to all thoſe with us, that murmure againſt *Governours*, or for the things they want. And ſhould *God* execute temporall judgements now, as in the time of the Law, there would be as many thouſands deſtroyed amongſt us for murmuring, as there were among the

the *Iſraelites* : though it is far worſe to be ſmitten with ſpirituall judgements in this life, and ſo reſerved to eternall Judgement in the life to come.

And againe, *Luke* 10. *He that hateth you hateth me, and he that deſpiſeth me deſpiſeth him that ſent me*, verſe 16. And againe, *He that hateth me* (ſaith our *Saviour*, meaning as he was a Miniſter of the *Goſpel*) *hateth my Father alſo*, John 15. 23. *Matth* 11. 6. Which proves a world among us to be *God-haters*, *Rom.* 1 30. *John* 7. 7. Many ſuch places I might alleage if I would be large.

If men honoured *Chriſt*, they could not deſpiſe his Miniſters, his Ambaſſadors ; If they deſpiſe his Miniſters they doe not honour *Chriſt*, and if they doe not honour him he will never honour them. But it appears that two many value not their Miniſter ſo much as they do their horſe, which is a ſigne of a deſperate condition.

The *Rebell* ſaith, he meaneth no hurt to the perſon of the *King*, but becauſe he doth it to his *Deputy* or Meſſenger, he is therefore a *Traytor*. Thus when the proud *Philiſtine* defied the *hoſt of Iſrael*, *David* ſaid directly, That he had blaſphemed *God* himſelfe, 1 *Sam* 17. 45. And *Rabſhaketh* defiing *Iſaiah* and *Hezekiah*, is ſaid to have

railed on the living God, Iſa. 37. 4. 23. 24. As eager *Wolves* will houle againſt the *Moon* though they cannot reach it. *Saul, Saul,* (ſaith *Chriſt*, ſeing him make havock of his members) *why perſecuteſt thou me? I am Jeſus whom thou perſecuteſt*, Acts 9. 4, 5. and *Jeſus* was then in *Heaven*: but it is uſuall for the head to ſay when the foot is trod upon, why tread you upon me; But becauſe this is a truth which many are ſtrangers to, for want of experience and acquaintance with *Gods word*, I will ſhew you how it comes to paſſe that they hate *God* and *Chriſt*, and yet confidently perſwade themſelves that they love him.

CHAP. VIII.

THe reaſon is this, They are of reprobate judgement. As, if you but obſerve it, ſpirituall things are moſtly repreſented unto carnall men falſe and clean contrary to what they are indeed, as corporall things in a *Looking-glaſſe*, wherein thoſe that are on the right hand ſeem to be on the left, and thoſe which are on the left hand ſeem to be on the right; as St *Paul* confeſſed it fared with him while he

he was in his naturall condition, *Acts* 26. 9. And this is it that makes them call evill good, and good evill; bitter ſweet, and ſweet bitter; to juſtifie the wicked and condemn the juſt, as the *Prophet* complaines, *Iſa.* 5. 20, 23. As it were eaſie to multiply inſtances out of the Word, I could give you an hundred texts, if not particular caſes, could I ſtand upon it. For as if they wore their braines in their bellies, and their guts in their heads; they nick-name and miſtake each thing, action, and perſon ſpirituall, calling wiſdome fooliſhneſſe or madneſſe; or madneſſe and fooliſhneſſe wiſdome, 1 *Cor* 1. 18, 20, 23.

* They cenſure true faith in the godly to be preſumption, and think their own preſumption to be faith, 2 *Chron.* 32. 1, 14. *Rom.* 8. 38, 39.

They account the ſincere Chriſtian an Hypocrite, and the greateſt Hypocrite, *viz.* He that is a Chriſtian in name onely, they acquit of hypocriſie, *Job* 4. 6. *Iſa.* 66. 3.

They thinke ſuch enemies to the ſtate who are the greateſt friends yea props to a ſtate, and thoſe friends who are the greateſt enemies, 1 *Kings* 18. 17, 18. *Gen.* 39. 5. 20, 21. *Job* 22. 30. *Iſa.* 6. 13.

They account true valour and fortitude to be cowardlineſſe and puſillanimity,

* *Acts* 26. 24. *Wiſd.* 5. 4. *Gen.* 41. 8. *Job* 5. 13. *Prov.* 28. 11. *Ier.* 4 22. 1 *Cor.* 3. 19. *Exod* 1. 10. *Ioſh.* 9. 4. *Prov.* 10. 18. *Rom.* 16. 19. *Iohn* 10. 20. *Acts* 26. 24. 2 *Kings* 9. 11.

mity, and puſillanimity the onely courage and valour, *Prov* 28. 1, 2.

They think the godly are pure in their own eyes, when it is indeed themſelves, as wanting the light of Gods Spirit, and the eye of faith, *Iſa.* 64. 6.

They glory in their ſhame, and are aſhamed of that which ſhould and would be their only glory, *Phil.* 3. 16. *Gen.* 19. 34. *Jude* v. 4.

They make the mercy of *God* the onely motive for them to continue in ſin, which ſhould be their chiefe motive to make them fear *God*, *Pſalme* 130. 4.

Whereas the Godly render them good for evill, they againe render them the greateſt evill for the greateſt good, even perſecute them to the death for ſhewing them the way to eternall life, *Pſ.* 35. 12, to 16. *Acts* 5. 30, to 34. & 7. 52, to 60 *Jer.* 20.

CHAP. IX.

LET Us admoniſh them never ſo mildly, they will ſay, we take too much upon us, yea they will even boaſt of their adulteries, blaſphem God, tear *Chriſt* in pieces, and ſay when told of it,

it, what is that to us? But how wiſe they are in it, let the indifferent judge; For,

Firſt, God moſt ſtrictly commands and requires the duty, *Heb.* 3. 13. 2 *Tim.* 2. 25. And commends the practice of it, *Rev.* 2 2, 6. and condemns the contrary, *v.* 20.

Secondly, They may as well ſay, what is *Chriſt* to us? what is *Heaven* to us? or what is *Salvation* to us? for to us the one cannot be without the other. We ſhall never inherit part of his glory in Heaven, if we doe not take his glories part upon earth

Thirdly, Not to admoniſh our brother is to hate him, *Thou ſhalt not hate thy brother in thy heart, but thou ſhalt plainly tell him of his faults, and not ſuffer him to ſin,* Levit. 19. 17. Men may think themſelves friends, but he is an unfaithful friend that (with *Jonadab* to *Amnon*, or with that *Adullamite* to *Judah*, *Gen.* 38. 12, to 24.) will be a Pandar to wickedneſſe. And he that ſhall take from friendſhip the liberty of a modeſt reproofe, leaves nothing to diſtinguiſh it from flattery: Yea even modeſty in friendſhip is an odious vice, when one lets his friend run on in abſurdities for fear of diſpleaſing him. Well may I hide or excuſe my friends faults to other, but never from himſelfe; for this is to kill him with kind-

kindneſſe, and to looſe a ſoule leaſt I ſhould looſe a friend.

Fourthly, Not to doe it is to make our ſelves guilty both of their ſin and ruine, *Ezek.* 3. 18. to 22. Yea even *Seneca* an Heathen could ſay, That he who bears with the vices of his friend makes them his own. Shall we then hear *our Saviour* abuſed and hold our peace? No Lord, if we doe not now ſtand for thee, we ſhall never be able at the great day to ſtand before thee.

Fifthly, We cannot love *God* and patiently hear him blaſphemed, 2 *Pet.* 2. 7, 8. Or manifeſt our ſelves his by adoption and regeneration. We all profeſſe our ſelves to be the Sons of *God*, but he is a very bad Son that can with patience hear his righteous Father blaſphemed and diſhonoured. Well borne children are touched to the quick with the injuries of their Parents, and to be ſilent in this caſe is no leſſe then treaſon, making a man acceſſary to what the other does. And curſed be that patience that hindreth a man from godlineſſe.

Sixthly, By our faithfull admonition we may poſſible win our brother, and ſo ſave his ſoule, 1 *Cor.* 7. 16. *Mat.* 18. 15. And ſo good is a word in due ſeaſon, as wiſe *Solomon* ſpeaks *Prov.* 15. 23. that a poor Hebrew girle proves a means

means to make the greateſt Lord of *Syria* a ſubject to God, 2 *Kings* 5. 2, to 15. And I am guilty of the loſſe of that ſoule I might ſave and doe not; what muſt we helpe the Aſſe of our enemy couching under his burden, and ſhall we not much more relieve his ſoule. Beſides it not ſeldome falls out, that if this office be not done by private *Chriſtians*, it is like never to be done: For many drunkards, blaſphemers, and ſuch like, either come not at all to hear the word, or if they doe they will never apply it to themſelves, except the Miniſter ſhould particularly name them, which in publique he may not doe. In which caſe how ſhould it incourage us to admoniſh our brother; when if we prevaile, we may prove the means of ſaving him, at leaſt we ſhall have bleſſings from him, as *Abigail* had from *David*, 1 *Sam.* 25. 32, 33. If we prevaile not, we have yet bleſſings from God, and thanks of our own hearts.

Now lay all together, and ſee how ſhort theſe men ſhoot in ſaving, what is it to us that we ſhould interupt them in their wickedneſſe? Are they not of a reprobate judgement? if ſo, regard not their ſcoffes, but diſcharge thy duty. Let thy firſt care be, to be good thy ſelfe; thy next care, to make others ſo. If thou ſeeſt them

minded

minded to doe any evill, doe thy beſt to ſtay them, like the wife of *Pilate*, who counſelled her huſband not to condemn *Chriſt*: For it befits the murtherers of the Son of *God* onely to ſay in this caſe, *What is it to us? Look thou to it*, Mat. 27. 4. And with God it is much about one, whether to be doers of evill or no hinderers. Let not then diſcretion deſtroy devotion, nor policy thruſt out piety.

Indeed diſcretion hath its office, and muſt ever attend our zeale.

Our Reproof muſt be both milde, and (if it may conveniently) in private.

For the firſt of theſe, Our reprehenſion though it doe warme like water in a bathe, yet it muſt not be ſcalding hot. We have often known the weak beginnings of a likely fire ſcattered or put out with an overſtrong blaſt.

Secondly, Our reproof and good counſell muſt be like our almes in ſecret, and ſo as, if poſſible, none may know of it. The diſcreet *Chyrurgion* that would cure a modeſt patient, whoſe ſecret complaint hath in it more ſhame then paine, ſhuts out all eyes ſave his own. Diſeaſed eyes endure not an unmaſqued Sun, nor does the wound but wranckle more which is vanned by the publique aire. It is

the

the beſt remedy which is leaſt ſeen and moſt felt.

CHAP. X.

BUT to give you other inſtances, Their very mercy and kindneſſe is cruelty, as it fares with drunkards and adulterers.

They *reject the Commandments of God that they may obſerve the traditions of men, giving ear unto ſpirits of errour and doctrines of Devills*, Mark 7. 8, 9. 1 *Tim.* 4. 1.

They *think they doe God good ſervice in wronging and killing of his children and Prophets*, John 16. 2. As *Paul* did in perſecuting; and the *Jewes* in executing *Chriſt*.

If I bring to your memory ſome particulars of this, it well deſerves it.

That *Monke* thought he did a work of ſuper erogation, who poiſoned *Henry the ſeventh Emperor of Germany* with the Sacramentall Bread: And ſo did the *Powder-Traytors*, intending to blow up this whole State. *Maximinian* thought the blood of *Chriſtians* would be an acceptable ſacrifice to his Gods. So *Francis the ſecond of France*, and *Philip the ſecond of Spaine*, thought of the

Luthe-

Lutherans blood in their dominions. In the ſixth *Counſell of Toledo*, it was enacted, That the *King of Spaine* ſhould ſuffer none to live in his dominions that profeſſed not the *Roman Catholick Religion*; whereupon *King Philip* having hardly eſcaped Shipwrack as he returned from the *Low-Countries*, ſaid that he was delivered by the ſingular providence of *God* to root out *Lutheraniſme*; which he preſently began to do, profeſſing that he had rather have no Subjects then ſuch. In which opinion many depart; but as many go to a Lottery, with heads full of hopes, but returne with hearts full of Blanks, ſo will it one day fare with theſe men. But go we on.

They think to be ſaved by *Chriſt*, when they take up armes againſt him. They will ſay they love *God* and *Chriſt*, and yet hate all that any way reſemble him. They will doe the *Devills works* onely, and yet look for *Chriſts wages*, expect that *Heaven* ſhould meet them at their laſt houre, when all their life long they have gallopped in the beaten road towards Hell.

They will boaſt of a ſtrong faith and yet fall ſhort of the *Devills* in believing, *James* 2. 19. They think of good living, as *Feſtus* did of great learning, that it makes a man mad.

They think the ſervice of *God*, which

is

is the greateſt freedome, to be bondage; and to ſerve their own luſts, and therein the Devill, whoſe captives they are, the only freedome, * whereof a few Inſtances.

* *John* 8. 34. 36. *Rom.* 6. 16. 18. 22. *Pſal* 2. 3, 4. 2 *Tim.* 2. 26. *Pſal.* 12. 4.

CHAP. XI.

WHereas they that turne to God bar themſelves of all ſinfull delights and pleaſures, yea are reſtrained in their very thoughts: they may ſatisfie themſelves to the full and be applauded for it; As ô what a poor ſlave do they hold the man of a tender conſcience to be! They dare ſwear and blaſphem, why? their tongues are their own: Whereas we feare an Oath. They dare ſpend their time in dalliance, and after make it their glory: We dare not make the members of *Chriſt* the limbs of an harlot, fearing leaſt *Heaven* ſhould be ſhut againſt us for the ſin, and *Hell* ſwallow us for boaſting of the ſin. They dare deny any fact, and wager lies, with that Grand-father of lies and lyars: We dare not tell an untruth though it were to ſave our ſoules, to relieve the poor, to honour *God*. They dare drink themſelves into beaſts; we dare not

leaſt we ſhould never be recovered againe unto men. They dare oppreſſe the poor, revenge all wrongs done them, *&c.* We dare not ſo reproach our Maker, nor wring Gods weapon out of his hand. They dare ſin God in the face, and preſume upon his patience; we fear him as a conſuming fire. In fine they dare hazard the breaking of their necks; we would not willingly break our ſhins. Yea how does the indifferent worldling appland himſelfe therein, together with his own diſcretion and moderation. For ſeing this man vexed for his zeale, that other hated for his knowlege, a third perſecuted for the profeſſion of his faith, *&c.* He ſayes within himſelfe, well fare a quiet ignorance; ſo his body is but like a lump of, ſcarce moving, earth, and his ſoule a ſtanding puddle in the midſt of it.

Many more Inſtances I might give you, Touching

Happineſſe, Luke 6. 26. & 18. 13. *Jer.* 4. 4. *Mark* 16. 16. *Ioh.* 3. 16. 18. *Rom* 6. 16 18. 22. *Pſal.* 2. 3, 4. & 10. 3. & 12. 4. 2 *Tim.* 2. 26. *Mal.* 3. 15. *Rev.* 3. 17. 1 *Theſ* 5 3.

Fortitude, Prov 28. 1, 2. *Rev.* 12. 13, 17. *Acts* 21. 11. 2. 13. *Mat.* 10. 28.

th' *Sin, Luke* 8. 15. *Prov.* 13. 19. *Mat.* 7. 5. 11, 12, 13. *Luke* 7. 33, 34. *Mat.* 7. 14.

14. 1 *Pet.* 4. 18. *Pſ.* 34. 13. 16.

Holineſſe, *Acts* 26. 9. *Exod.* 8. 26. 1 *Cor.* 4. 10. & 2. 14. *Prov.* 13. 19. *Pſal.* 14. 1. *Ier.* 44. 16. to 19.

Love, *Pſ.* 119. 57. 72. & 17. 14.

Fear, *Pro.* 28. 1, 2. *Rom.* 2. 14, 15.

Anger, *Acts* 7. 52. to 60. *Acts* 5. 30. to 34. *Prov.* 12. 10. *Rev.* 18. 19, 20.

Joy, 1 *Pet.* 2. 7, 8. *Iohn* 3. 15. *Mat.* 11. 19.

But I will add onely one, and that ſhall be how the *Scribes*, *Phariſes*. and *High Prieſts*, judged of our *Saviours* actions, who made an ill conſtruction of whatſoever he did or ſpake. For when he wrought miracles, he was a Sorcerer; when he caſt out Devills, it was by the power of Devills; when he reproved ſinners, he was a Seducer; when he received ſinners, he was their favourer; when he healed the ſick, he was a breaker of the Sabbath, *&c. John* 7. For as an *ill ſtomach* turnes all it receives into ill humours, or as the *Spider* converts every thing ſhe eats, and the *Viper* every thing ſhe toucheth, into poiſon; ſo they, whatſoever they heard or ſaw in our *Saviour*: Yea *Judas* one of his *Apoſtles*, being wicked, was as wiſe as the reſt, who rated the *ointment of Mary at* 300 *pence*, to doe her a diſpleaſure, and his Maſter (who was Lord of all the world) but

at thirty-pence; wickedneſſe having blinded him.

CHAP. XII.

AND which is worth the obſerving, the more eminent the man and his gifts are, and the more good he doth by his preaching, the more they ſpight him and the greater is their malice againſt him; as we may ſee by their uſage of St *Paul* and *our Saviour Chriſt* himſelfe. It is onely a *Job* the *Devill* delights to vex with anguiſh. It is ſome *Peter* whom he chiefly deſires to winnow, and the ſame with his inſtruments, as their conſciences can acquaint them, would they hearken to it. For wicked men are ſometimes compelled to approve and honour them that are crowned with theſe gifts of the Spirit, as *Pharaoh* of *Moſes*, *Saul* of *David*, the *Philiſtines* and *Hittites* of *Abraham* and *David*, the *Ægyptians* of *Joſeph*, *Herod* of *John Baptiſt*, *Pilate* of *Chriſt*, and *Fælix* of *Paul*:

For the truth is, A good converſation of it ſelfe confounds the adverſary, edifies our neighbor, and glorifies God our Father in Heaven.

True,

True, their malice is ſo ſtrong, their prejudice ſo great, and their judgement ſo reprobate, that, like *Anaxagoras*, they will not be convinced that the ſnow is white; yea by a juſt judgement of God in *giving them up to ſtrong deluſions, for not receiving the truth in love*, 2 *Theſ.* 2. 10, 11. They are become of *Pyrrhons* condition, who would not believe what his eyes ſaw, and his eares heard: Nor would all the *plagues of Egypt* doe any good upon them, as it fared with *Pharoah*, and ſee how it fared with him; Though by one plague he had loſt the fruits of the earth, by another the fruit of his cattle, by a third the light of his eyes by a fourth the fruit of his loynes, even all the firſt borne of *Egypt*, &c. yet as if all this could not content him, he would not give over till he met with utter deſtruction, till he was drowned and damned.

Chap. XIII.

And ſo I have given you another reaſon of the point, Their judgements are directly oppoſite to truth, they read practicall divinity with the *Devills* ſpectacles, juſt as Schollers do

Hebrew, backward. Either taking the conceptions of the *Holy Ghost* to be an adulterous seed, as once it fared with *Joseph* touching *Maries* being with childe, *Mat.* 1. 19. Or contrarily the Conceptions of *Satan*, viz. thoughts and affections which spring from pride, lust, ignorance, *&c.* to be the spiritual conceptions of the *Holy Ghost*, and to come from zeale and piety, as once *Eli*, 1 *Sam.* 1. 14. and those *mockers*, *Acts* 2. imputed the true work of the Spirit to drunkennesse; which makes them prefer *Barrabas*, a theefe, a murtherer, a seditionary, infamous, for all, odious to all, before *Christ* that came to save them. Wherefore if we be wise, we will read their words backward, understand them by contraries, count their reproaches our glory.

As for Instanse, Doe they call thee Round-head, is nothing more frequent in their mouths; Understand by it, Saint. For a Christian indeed, as thou art, is a Round-head in the Devills language: and a Christian in name onely, as such a one is, is an Atheist in Gods language

However I pray *God* keep me from being an honest man according to their description.

Besides no wise man that observes their life and practice, but will chose rather to be dispraised then commended by them; but will think their dislike

diſlike of him, an honour : yea a very *Heathen* would choſe his Religion by ſuch mens enmity. For it is the honour of Religion and goodneſſe that it hath drunkards, ſwearers, ignorant perſons, *&c.* for her malitious adverſaries ; as *Tertullian* thought much the better of *Chriſtianity* becauſe *Nero* perſecuted it ; and therefore the applauſe of ignorant and evill men hath ever been vilipended by the wiſe and verteous.

To be praiſed by evill men, ſayes *Bion*, is to be praiſed for evill doing. And *Ariſtotle* when ſuch ſpake good words of him, anſwered, what evill have I done that theſe ſpeak well of me ? *Luther* made the reproaches and evill ſpeeches of his enemies a matter of great joy to him. It is the higheſt degree of honour and reputation ſayes *Epictetus* to be evil ſpoken of when we do well. And *Job* is of his judgement, *Job* 31. 35, 36, 37. To be diſliked of evill men ſayes *Seneca*, is to be praiſed for goodneſſe. And *Luther* the like, I rejoyce, ſayes he, that *Sathan* ſo rages and blaſphemes, it is likely I doe him and his kingdome the more miſchiefe. Whence *Jerome* told *Auſten* it was an evident ſigne of glory to him that all *Hereticks* did hate and traduce him.

Their diſpraiſe is a mans honour,

their praiſe his diſhonour : So that the better they ſpeak of a Miniſter the worſe, and the worſe the better, had their Hearers the witt to conſider it.

Though it falls out far otherwiſe. For whileſt thus men call evill good and good evill, true piety is much hinderered in her progreſſe : onely the wiſe and good will judge of things, actions, and perſons, by the rule of Gods word and rectified reaſon And ſo much of contemning and traducing *Chriſts* faithfull *Ambaſſadors* of the Miniſtry, which is enough to prove that millions who think they love *God*, doe indeed and in good earneſt hate him. For our love to *God* is beſt known by our reſpect to and uſage of his Meſſengers.

CHAP. XIV.

I Might here take Occaſion alſo to ſhew you, that as it is for *Gods*, and for *Chriſts*, and for goodneſſe ſake, that they hate a faithfull Miniſter ; So this, their hatred for goodneſſe is not an ordinary hatred, but the moſt bitter exorbitant, unlimited, and implacable of all others, *Acts* 7. 54. * And that

* *Gal.* 1. 13. *Pſal.* 25. 19. 2 *Cor.* 11. 23, to 28. *Mat.* 10. 16, to 26. *Luke* 12. 51, 52, 53.

it

it extends not alone to this or that perſon, but to all the generation of Gods children and ſervants, *Eſth.* 3. 5. 6. 9. 13. *Pſal.* 83. 4. 12. *Micha* 3. 2. But for brevities ſake I paſſe it.

Againe, I ſhould proceed to give you other grounds and reaſons of mens ſpight and malice to the Miniſtry: As,

Firſt, That the beſt wages that ever wilfull ſinners could afford *Chriſts Ambaſſadors*, for reproving their ſins, and denouncing Gods judgements againſt them for the ſame, not ſparing to utter the whole counſell of *God*, to the end they may ſoundly repent and believe, hath been and is either hatred, or baſe language, or blowes; either a ſtocks, or a priſon, or baniſhment, or death. Or if ſome have ſped better then their fellowes, and have not been killed for their kindneſſe, it is even for this very reaſon, that wicked men cannot have their wills, *John* 7. 7. *Prov.* 15. 12. *Amos* 5. 10. *Gal.* 4. 16. *Jer.* 1. 17. and 15. 10. but I forbear.

Secondly, I ſhould ſhew you, that as the beſt Miniſters are maligned, perſecuted, and evill ſpoken of by their carnall Hearers, ſo they ſuffer no leſs from others of their own Coat, *viz. Falſe Teachers and Intruders into the Miniſtry*, as from

Non-

Non preaching and *Un-preaching* } Ministers.
and
Preachers that are no Ministers.

Who like *Potiphars wife*, have onely the garment of an honest man to prove their dishonest cause.

Nor could these *enemies to the Crosse of Christ* wind themselves into favour, did they not work the more worthy out of favour. They have no way to build up their own credits, but out of the ruines of others disgrace.

Now these *false Apostles* deale with the true ministers of *Christ*, as *Zedekiah*, and the rest of those 400 *false Prophets* did by *Michaia*, 1 *Kings* 22. And the *Baalites* by *Elijah*, 1 *Kings* 18. And those other *false Prophets* by *Jeremiah*, *Ier.* 26. 8, 9. & chap. 36. And the *Priests* and *Pharises* with *Iohn*, *Mat.* 9. 34. and likewise with *our Saviour Christ*, *Luke* 11. 15. And *Simon Magus* by *Philip*, *Acts* 8. And the *false Apostles*, together with *Elimas the sorcerer*, *Demetrius the silver-smith*, and *Alexander the Copper-smith*, did by St *Paul*, 2 *Tim.* 4. 14, 15. *Acts* 13. 8. And as those of the *Synagogue* dealt with *Steven*, *Acts* 6. Yea, it is admirable how these *false Apostles*, or *false Teachers*, being privily crept into the Church to doe mischife, *Gal.* 2. 4. doe con-

Acts 19. 24.

cur

cur in ſlandering the perſons and ſlighting the Sermons of the moſt grave, godly, judicious, and orthodox Divines; How they ſharpen their tongues and pens, and how deep they dip them in the gall of the *red Dragon*, that they may vent bitter things againſt the true and faithfull Miniſters of the *Goſpel*.

CHAP. XV.

BUt of all theſe three ſorts, thoſe that undertake to Preach and yet are no Miniſters, though they be men of mean parts, yet theſe doe the moſt miſchiſe of all to good Miniſters. I mean your *Anti-nomians*, *Anti-Trinitarians*, *Anti-ſcripturiſts*, *Enthuſiaſts*, *Familiſts*, *Seekers*, *Ranters*, *Shakers*, *Quakers*, and many the like, who are all deadly enemies to the Miniſtry; ever and in all companies rayling againſt them, ſlandering their perſons, and ſlighting their Sermons.

As if you obſerve it, None more thruſt themſelves forward into *The Battle* then *theſe Dwarfs and Demi lances*; A ſort of people that are meer *Atomes* in true being, yet *bigger then Giants in their own Opinion*: I mean Mecha-

Mechanick *Weavers, Coblers, Taylors, Naylors, Felt-makers,* and the like. These are they that by their rayling upon and reviling the true Ministers of *Christ,* terming them *Antichristian, Baal's Priests, Legallists, Troublers of the Nation,* with whole loads of the like; saying, their calling is *Anti-christian,* and their *Maintenance Anti-christian.* Yea they creep into *Pulpits and private meetings* for no other end, but either to deceive the simple and poison them with errours, or to rayle against the true Ministry.

These are they that have filled the Nation so full of damnable errours, as *Generall Redemption, Free will, Denying the Trinity,* the *Resurrection,* the *Immortality of the Soule,* that there is any other *Hell* but here in this life, *denying the Scriptures* to be *the word of God,* at least that the *Law* is of any use, and a hundred the like Opinions; whereof many are such desperate and damnable ones, that without a miracle of mercy there is no hope of pardon for the broachers of them.

These are they that have made both Ministers and Ministry contemptible, and both Preaching and Preachers vile. So that though it be hard to say whether these or the former (men-pleasers and serpentine Preachers) doe the most mischiefe, yet in asmuch as

these

theſe deceive under a ſhew of holineſſe and for the moſt part ſeek to pervert thoſe that are already converted; and in that they not onely hate and forſake all Chriſt's faithfull Miniſters themſelves, but (like the *dog in the manger*) make all they converſe with to forſake them too, whereby their Miniſtry becomes allmoſt ineffectuall, (for thouſands hereby are either hardned in evill, or hindred in good.) So I fear not to affirme, that of all, theſe are the worſt of all; of theſe I ſay, and how godly Miniſters doe ſuffer from them, I ſhould give you an account, but I forbear untill a fitter occaſion. And ſo I come to one ground or reaſon more, of mens ſpight and malice to the Miniſtry, with which I will conclude.

CHAP. XVI.

SIxthly and laſtly, Our godly and conſcientious Miniſters are hated, traduced, and evill ſpoken of by moſt of their own Pariſhioners, yea, rob'd of their dues and meanes, becauſe they will not indifferently admit to and *adminiſter the Sacrament of the Lords ſupper to all* that offer themſelves, nor give it men at home when they are ſick as in for-

former times. Yea, by reaſon of this they are either forced to ſtraine their conſciences, or looſe the favour of all ignorant and carnall men in their ſeverall congregations, for this makes them that were pritty faire, and civill before, become mad.

What ſhall they be examined, or (as they pleaſe to call it) Catechiſed by their Parſon, who, in the reverend *Biſhops* time, for twenty or fourty yeares together, were never ſo much as queſtioned? No they ſcorne it, and from that day they will hate him to the very death; and conſult one with another how to doe him miſchiefe, though bleſſed be God all they can doe (ſince the times are turned about) is to ſhew their teeth, and detaine their meanes. In which caſe the preſent times are with Miniſters both better, and worſe then ever they were. Better in that wicked men can expect no aid or favour from *authority* whereby to ſilence or cruſh a godly Miniſter; worſe in that Miniſters want that power to recover their own which they had formerly. Whereby it falls out that not a few of them want ſuſtenance for their families. O that *his Highneſſe* would provide that the Miniſtry might be ſo maintained, as that they may live comfortably, without carking and caring what they

ſhall

ſhall doe when their own temporall meanes is gone. The Lord hath committed the ſoules of Magiſtrates to their Miniſters, but the bodies of Miniſters to the Magiſtrates. And indeed what ſhall become of the Miniſtry, if there be no Lawes, and what of mens ſoules, if there be no Miniſters.

It's a thing that often takes up my thoughts, what I ſhould doe if I were a Miniſter in theſe times, and how I ſhould keep a good correſpondence with my conſcience, and with my flock, I meane ſo many of them as were carnall. For godly, and conſcientious Miniſters are now in a wonderfull ſtraite, (their good Lord aſſiſt and provide for them;) for if they pleaſe their carnall friends even in this particular of adminiſtring them the Sacrament (having now power to reſtraine them which they had not formerly) they diſpleaſe God, and he will hate and condemne them; if they pleaſe God, and their own conſciences, they diſpleaſe their friends, and they will hate, vex tradnce, and almoſt ſtarve them. So that they may fitly be compared to the *Gibeonites*, who, if they made not their peace with *Ioſhua*, muſt dy by ſtrangers, if they did make their peace with him they muſt dye by neighbors. Or to

Suſa-

Suſanna who if ſhe did yeild unto the *two Elders*, muſt looſe her chaſtity, and hazard her ſoule, if ſhe did not yeild ſhe muſt looſe her life. For Miniſters have a *Wolfe* by the eares, which they can neither ſtay nor let go with ſafety, *Acts* 4 18. 19.

Nevertheleſſe, all will not utterly diſhearten a faithfull Miniſter, but fare he well or ill, he will go on in the diſcharge of his duty. He will not out, of covetouſneſſe, or for want of courage, betray the peoples ſoules, nor let them (if he can helpe it) run upon the ſwords point; but thinks it better to looſe mens favours, then their ſoules.

And therefore he will be ſure to diſcharge his conſcience from the burthen of any ones blood: which he could not doe if he ſhould admit every ignorant and carnall wretch to receive this holy Sacrament, which is appointed as ſpirituall food to nouriſh our ſoules, not as immortall ſeed to beget us anew to *Chriſt*. For as in the naturall, ſo in the ſpirituall: Firſt we live, then we eat, nor is there any poſſibility of eating either corporeally or ſpiritually before we be borne. And were men ſo wiſe as they ſhould be, they would bleſſe God for giving them ſuch a Miniſter, as will give a check to their preſumptious confi-

dence,

dence, and not let them run blindfold upon their own damnation.

Nor would they think it any diſparagement to their greatneſſe (be they *Parents*, *Maſters*, or *Magiſtrates*) if *Chriſts Ambaſſador* ſhall (as he is bound) require them to give ſome teſtimony that they are *Chriſtians*, before they intrude themſelves to the *Lords Table*. Yea they will, as *Chriſt* hath commanded them, be ready to *give a reaſon of the hope that is in them*, though in the preſence of others that are not ſo rich, ancient, or learned as themſelves, though they have never in ſo many years been examined. And indeed, none but proud and ignorant perſons will ſtand upon compariſons in *Gods worſhip*: For pretend they what they will, the genuine reaſon of their ſtifneſſe is, they are aſhamed to make known their groſſe ignorance.

Here I might take Occaſion to prove, That *all ignorant and ſcandalous perſons* ought to be reſtrained from coming to the *Lords Table*. And why? their Miniſter may not admit them, except he would make himſelfe guilty of their miſcarriages: but touching this, I refer the Reader to Mr *Philp Goodwin*, His *Evangelicall Communicant*, the laſt Impreſſion.

CHAP. XVII.

AND ſo much of the Grounds, Reaſons, and Cauſes of mens Spight to the Miniſtry, and why the beſt Miniſters are not ſeldome the leaſt reſpected which is enough to prove that millions who think they love *God*, doe indeed and in good earneſt hate, and actually oppoſe him all they can.

Nor needs there any more to clear and cheer up all *Chriſts* faithfull ſervants of the Miniſtry, from being either blamed by others, or diſmayed in themſelves : For *Virgil* moſt excellently and profoundly couples the knowledge of cauſe, and the conqueſt of all fears, together.

Behold here are their maine cauſes; and yet to ſpeak properly, they have no cauſe or reaſon at al for their ſo doing: for no evill deed can have a good Reaſon. So that every good and faithfull Miniſter may take up thoſe words of complaint from the *Prophet David*, which he very often uſeth. *They are mine Enemies without a cauſe, and they hate me without a cauſe*, &c. *Pſal.* 35. 7. & 69. 4. They have no juſt cauſe or reaſon to hate me and become mine enemies ; no more have theſe though they pretend many cauſes, and have many by-ends and reaſons in it : of which

which I have given you ſome, at leaſt ſo many as will down.

For I have found by long experience, That of all other Books (be they of what ſubject ſoever) few will daigne to look upon, much leſſe buy one, that tends to the Vindication of the Miniſtry. Yea ſhew them the Title-page of a book wherein the Miniſtry is mentioned (except it be to raile aginſt and cry them down) they have no mind nor liking to that, or to any other under that notion, yea not ſeldome in this caſe will they fall a curſing and railing, ſuch is their devilliſh enmity to the Miniſtry, and ſo deſperately wicked are a great many. Indeed this is not the caſe of all, but generally moſt men have the ſame ſpawn of enmity in their hearts, though they doe not ſo apparently ſhew it. Thewhich any experementall Chriſtian may perceive, that but converſeth a while with your *Civill men, formall Chriſtians*, and *Proteſtants at large*; Though there needs no other proof then their unwillingneſſe to pay Miniſters their dues.

But this ſufficiently ſhews how they ſtand affected to the Miniſtry, and how dearly they love *Chriſt*, whoſe *Goſpel* and *glad tidings of ſalvation* he ſends them to Preach. In my judgement there cannot be a greater argu-

ment to prove, that the moſt even amongſt us that profeſſe our ſelves *Chriſtians*, and of the beſt and moſt *reformed Religion*, are mear *God-haters* and malignants to all true piety. O that men would think of it, and lay the ſame to heart; however it ſo aſtoniſhes me, that I am not aſhamed to tell them of it often, though I ſpeak the ſame things againe and againe, as well knowing how mindleſſe and blockiſh they are. But look to it my brethren, for how this will be anſwered to their Lord and maſter, that ſent them, when the ſecrets of all hearts ſhall be laid open, I am no way able to imagine.

CHAP. XVIII.

Sect. 1.

I Come now to apply what hitherto hath been delivered. And firſt, If theſe are the principall Reaſons why the beſt Miniſters are hated, traduced, and evill entreated by the moſt; Namely, becauſe moſt men, or rather all that ſo doe, are either ignorant or wicked, ſuch as neither love truth nor light, are haters of God and of a reprobate judgement, enemies to

to their own ſoules, and the like. Then let none that have any ſpark of wiſdome or grace in them, think it any whit ſtrange when they hear men (ſeem they what they will) ſpit out their ſpleen againſt them: Yea, let it make them think ſo much the better of a Miniſter for their evill ſpeaking; As *Tertullian* did of *Chriſtianity* becauſe *Nero* perſecuted it. Which is an Argument infallible. For the Truthes Adverſaries are wont to *ſpeak good of evill, and evill of good; to put light for darkneſſe, and darkneſſe for light*, &c. as *Iſaiah* ſpeaks *Chap* 5. 20. And as I have largely proved in Chapter 8, 9, 10, 11.

Yea let the conſideration of theſe Particulars move all good men to vindicate ſuch Miniſters, when they hear them calumniated.

Sect. 2.

I know their cunning Sophiſtry is ſuch and their colourable pretences ſo many (having ſuch a ſubtle prompter as Satan is) that they are able to foreſtall the ſimple with ſtrange conceits, and baſe thoughts, of the beſt Miniſters. And that they are *eagle-eyed* to look into the actions and carriages of ſuch as they deſire to aſperſe, and to ſpy as narrowly into their wayes, as

the *Romans* did into *Catoes*, or the *Phariſes* into *Chriſts*. And that there are few who doe not ſometimes ſuch things as they would not have diſcretion ſcan: Integrity it ſelfe would not ever be awed by a blabbing ſpie; becauſe moſt men can better ſee anothers *Motes* then their own *Beams*.

Or in caſe they cannot finde faults, they will make them; as the *Jewes* did touching *Paul* and all the *Diſciples*, 2 *Cor.* 6. 8. Or as thoſe *Libertines* did touching *Steven*, *Acts* 6. 8. to 15. Or as the multitude did touching *John*, *Mat.* 11. 18. Or as the *Jewes* did touching *our Saviour*, *Mat.* 11. 19. and the *High Prieſts* alſo, *Mat.* 28. 13. Nor are ſome more apt to deviſe lies of them, *Mat.* 28. 12, 13. then others are to beleive and ſpread the ſame abroad, *v.* 15. Nor is it eaſie to diſprove a ſlander. A man may be proved falſe, he cannot be proved true.

Indeed when a ſpotleſſe perſon is accuſed by a creditleſſe mouth, where one affirmes and the other denies, its eaſie for a wiſe man to judge whether ſpeaks trueſt. As when *Emillius Scaurus* was accuſed by *Varius*, he made this anſwer, Yea *Romans*, *Varius* affirmes the Crime laid againſt me to be true, and *Scaurus* denyeth, whom will you rather believe? Neverthe-

leſſe

leſſe many good men finde to their ſmart, That a ſlander once raiſed (be the raiſer never ſo mean and baſe) it will ſcarce ever die: For coming once into the mouth of the vulgar, true or falſe, like *Wilde-fire*, it can never be quenched, nor is death it ſelfe (which delivereth a man from all other enemies) able to deliver him from this of the tongue. Wherefore if *Saul* were *deafe* or *Doeg dumb*, no matter which.

Sect. 3.

Bad Natures, whom they cannot reach by imitation, they will by detraction. As we may ſee by the enemies of *our Saviour*, who notwithſtanding *he fulfilled all righteouſneſſe, and did all things well, for in his mouth was found no guile*, nor fault in his manners, nor errour in his doctrine, *Which of you* (ſaid he) *can rebuke me of ſin?* Yet the world traduced him for *a Samaritan, a Sorcerer, a wine bibber, an enemy to Cæſar*, and what not? *A deceiver and yet true*, was St *Pauls Motto*, 2 Cor. 6.8. *And as it was then, ſo it is now*, Gal. 4.29. The wicked, ſayes *David*, bend their bow, and make ready their arrowes upon the ſtring, that they may ſecretly ſhoot at the upright in heart, *Pſal.* 11. 2. Yea it rejoyces them exceedingly

dingly to hear and ſpeak evill of their Miniſter, they even feed themſelves with it, though in his preſence they are as apt to fawn and crouteh, being like ſome *craven Curr's*, which at home or in their kennells, will tug and bite the ſkins of thoſe wild Beaſts, which in the fields or forreſts they durſt not ſo much as bark at or come near.

Sect. 4.

Then ſo wiſe are they, that they expect Miniſters ſhould be more then men, as thoſe *Acts* 14. 15. thought of *Barnabas* and *Paul*; at leaſt, they look to have them without ſin, becauſe their calling is to reprove ſin in others: never conſidering, that to be alwayes and unchangeably good is proper onely to thoſe *glorious ſpirits in Heaven*. Nor is it expected they ſhould be *Angells* upon earth: We are *men of like paſſions*, ſayes *Paul*, *Acts* 14. 15. whence ſayes a *Gloſſer* upon theſe words, Doe you look for no paſſion in us, and finde ſo much in your ſelves? we bring you heavenly treaſure, yet are ſtill earthen veſſels. Amongſt the *Apoſtles* one was a *Devill*, and another was a *Satan* in his kind, none were *Angels*. We are the *men of God*, yet men. *Prophets*, yet (as *Moſes* ſaid) *like our brethren*, not in the ſimili-

ſimilitude of ſinfull fleſh as *Chriſt* was, but ſinfull fleſh indeed. We are *Stars*, yet (ſaith *Job*) *the very Stars are not pure in Gods ſight.* We are *Angels* by a more honorable ſtile then our natures can bear, yet *God hath not found ſtedfaſtneſſe in the Angels.* Our profeſſion gives us no immunity from ſin. But if we know the right and bend our whole courſe the wrong, we are then mad indeed; and if you neglect our doctrine and follow altogether our example, certainly you are as mad as we.

A mans *breath* is ſaid to be *ſweet*, if it doe not *ſtinke*; ſo one may be termed a good man, if he be not wicked. But this ſerves not the turne of ſuch as are ſenſuall. For have they nothing of knowledge to alleage, they will pick a quarrell with and traduce their Miniſter for his having too much means. Men envy not the prodigious wealth of Merchants, Lawyers, Courtiers, but if they hear of a Miniſter that hath a Tithe of their means, their hearts and ſpleens riſe at it.

Yea let a Miniſter take but his dues, eſpecially of the poorer ſort, though perhaps thoſe dues will not mainraine him, O he is too ſtrict, too coveteous. Miniſters muſt take a teſtern for a ſhilling of them; but they will not think it faire dealing from their debtors, but

but take their full dues, and think it neither breach of juſtice, piety, or charity, why then ſhould they impoſe it upon others?

Sect. 5.

Or in caſe they hear of a Miniſter that but removes to an other place where is better means, they will make it ſuch an haynous matter as if he had ſtollen a horſe. As it would amaze a man to hear how confidently theſe blocks will maintaine, That a Miniſter cannot with a good conſcience forſake his people, yea though his ayme and end be principally the glory of God. As when all, or moſt, in the Pariſh, blinde themſelves with prejudice againſt him, and even ſtop their eares againſt whatſoever truth he delivers, even reſolving againſt their own converſion; if he ſhall remove to another people, that will receive him, as the *Galathians* did *Paul*, and help them to another whom they far more reſpect, and whoſe Miniſtry is more likely to doe good upon them; they will moſt baſely calumniate him, and not he alone ſhall ſuffer, but all theſe *Church-men* (ſay they) are ſo covetous that they never think they have enough, when they have ſcarce enough to fill the bellies of their own families.

All

All which not onely argues them as brainleſſe as beaſts, but proves them to be *as full of the Serpents enmity, as the egg of a Cockatrice is full of poiſon.* And ſo much of the firſt Uſe.

CHAP. XIX.

Sect. 1.

SEcondly, If any that ſhall hear what hath been delivered, have been thus malitious to the Miniſtry, and ſhall finde that theſe or ſome of theſe have been the genuine reaſons of their ſo doing; let them know, that thoſe Miniſters whom they have ſo maligned, hated, and traduced, *are unto God as the Signet upon his right hand, or as the apple of his own eye,* Jer. 22. 24. Zech. 2. 8. And that *whatſoever wrongs and contumelies are done to them, he accounts them as done to him,* Pſal. 44. 22. & 69. 7. & 74. 4. 10. 18. 22. 23. & 83. 2, 5, 6. & 89. 50, 51. & 139. 20. Pro. 19. 3. Rom. 1. 30. & 9. 20. Mat. 10. 22. & 25. 45. Luke 21. 17. 1 Sam. 8. 7. & 17. 45. Iſa. 37. 4, 22, 23, 28. & 45. 9. & 54. 17. Acts 5. 39. & 9. 4, 5. 1 Theſ. 4. 8. John 15. 18, 20, 21, 23, 24, 25. Numb. 16. 11. And that *it were better for him* (if he repent not) *that a Mill-*

Mill-ſtone were hanged about his neck and that he were caſt into the Sea, Mark 9.42. And that *God will deſtroy him for ever if he goes on, and root him out of the land of the living, whoſe tongue hath imagined ſo much miſchiefe, and is like a ſharpe raſour that cutteth deceitfully, loving to ſpeak evell more then good,* Pſal. 52. 2. to 5. *Pſal.* 11. 6. And after all *caſt him into a furnace of fi e, where ſhall be wayling and gnaſhing of teeth for evermore,* while thoſe Miniſters whom he now deſpiſeth, *ſhall ſhine as the Sun in the Kingdome of their Father,* Rev. 19. 20. *Dan.* 12. 3. *Pſ.* 79. 12. *Jer.* 17. 18.

Men are bold here to abuſe the Miniſtry, and oftentimes eſcape judgement; yea Miniſters are content to ſuffer and ſay nothing, but the righteous Lord will not alwayes endure ſuch and ſo many diveliſh indignities, as they have done to his ſelect ſervants and to himſelfe; but he will ariſe and ſtrike through the loynes of them that riſe againſt him, and of them that hate his Ambaſſadors, that they ariſe not up againe. Though *Moſes* bare the *reviling of Miriam,* yet the Lord will not; while he is dumb *God* ſpeaks, while he is deafe *God* hears and ſtirs. The more ſilent the Patient is, the more ſhrill will the wrong be.

Sect.

Sect. 2.

Wherfore let al ſuch ſerioſly bethink themſelves, while the gate of mercy is open. Let them with *Ephraim*, *Je.*31.19. ſtrike themſelves upon the thigh; or with that *Publican*, *Lu.*18.13. ſmite their breaſt, and with amazement and indignation ſay, What have I done? I have hated traduced and moſt deſpightfully abuſed thoſe whom *God* hath ſent to pluck me out of *Satans clutches*, and to keep me from leaping into *Hell-flames*. I have requited them with the greateſt evill for the greateſt good. I have often raiſed an ill report of the beſt of *Gods ſervants*, as thoſe *falſe hearted ſpies did of the land of Canan*, *Num.*13.32,33. and that ſcandall paſſing through many mouthes hath multiplyed like a *ſnow-ball*, which at beſt hath left ſuch a ſcar of ſuſpition upon their names and credits, that even death it ſelfe will not be able to cure Whereas the *Scripture* ſaith, *Curſed be he that ſmiteth his neighbour ſecretly*, Deut. 27. 24. And *him that privily ſlandereth his Neighbour will I deſtroy*, Pſal.101.5. And as I have thus depraved ſome (as having more malice then matter againſt them) ſo I have corrupted others, and foreſtalled their judgements with prejudice, which may prove the bane of manny a ſoul. Woe

is

is me, *What ſhall I do leaſt God tear me in pieces, and there be none to deliver.* I have been long enough inſtrumentall to *Sathan,* I will now, and hereafter by Gods grace ſerve *my Saviour,* who is a Maſter without compare. O that my God would give me an heart and anſwerable ability to be as faithfull a friend to Religion, as I have been a bitter enemy. And ſo much of the ſecond Uſe.

Chap. XX.

Sect. 1.

THirdly, Are theſe the perſons from whom and the reaſons wherefore a godly and conſcientious Miniſter ſmarts and ſuffers in his perſon, eſtate, or good name? then it need never trouble him. A good conſcience is not put out of countenance with the falſe accuſations of ſlanderous tongues, but throweth them off as *Paul did the Viper* un-hurt. A good ſpirit will be as *Simon* to *Chriſt,* its *Croſſe-bearer.* And, to ſpeak rightly, how little is that man hurt, whom malice condemns on *Earth,* and God commends in *Heaven?*

Again, he conſiders, That his enemies being carnall and wicked, are blind

blind, and ignorant; therefore he ſets not his wit to theirs, but rather does by his enemies, as *Chriſt* by his *Murtherers*, ſaying, *Father forgive them, for they know not what they doe*, Luke 23.34. Or as he anſwered the multitude, when they affirmed, he was a Glutton and a wine bibber, *Wiſdome is juſtified of her children*, *Mat.* 11. 18, 19. *You ſuffer fooles gladly* (ſayes *Paul*) *becauſe you are wiſe*, 2 *Cor.* 11. 19. In a cauſeleſſe wrong the beſt remedy is contempt of the Author. A good man being wronged, looks not at the *ſtone*, but to the *hand* which threw it, *Gen* 45. 8. *Job* 1. 21. *Pſal.* 39. 9. And conſiders withall that God does it but to try him, that when he hath done he may beſtow upon him the crown of life, *James* 1. 12. *Heb.* 11. 26. 2 *Cor.* 4. 17, 18. Nor does he think the higheſt degree of ſuffering here, worth the leaſt and loweſt degree of glory hereafter, *Rom.* 8. 18. Therefore like the *old experienced Soldier*, he fears not the *raine* and *ſtormes* above him, nor the *numbers* falling before him, nor the *troops of enemies* againſt him, nor the *ſhot of thundering Ordnance* about him, but lookes to the *honourable reward* promiſed him.

And indeed if either the reproaches caſt upon us, or the adverſaries rage againſt us, or the example of ſinners before us, or the temptations of the world

world about us, or the pleaſure of our own luſts within us, can make us with *Ephraim* turne our backs in the day of the Lords battle, our ſpiritual warfare, we ſhall not be found faithfull in the day of remuneration.

Sect. 2.

Neither are we troub'e out ſelves but to commit our cauſe to God, as *our Saviour did*; who *when he was reviled, reviled not againe, but ſuffered committing the cauſe to him that judgeth righteouſly*, 1 *Pet.* 2.23. It is enough to quiet us, that all the diſgraces done to us redound to him. *He that deſpiſeth you deſpiſeth me*, Luke 10. 16. *Saul, Saul, thou perſecuteſt me* Acts 9.4. Nevertheleſſe he that takes the cauſe from us to himſelfe, will not reſigne the revenge from himſelfe to us.

Yea it ſtands upon *Chriſts* honour to maintaine thoſe that are in his work, and Gods too, to defend ſuch as ſuffer for his ſake: and he that traduceth or any way wrongs a *Miniſter* for the diſcharge of his place, his envy ſtrikes at the Image of *God* in him, *Pſal.* 44.22. *Acts* 9. 4, 5. & 5.39. *Pſal.* 69. 7. & 83. 2. to 10. & 74. 22,23. & 139. 20. *Prov.* 19.3. *Rom.* 1. 30. *Mat.* 10. 22. & 25. 45. *Luke* 21. 17. *Zech* 2. 8. 1 *Sam.* 17. 45. *Iſa.* 54. 17. 1 *Theſ.* 4.

4. 8. *John* 15. 18, to 26. *Numb.* 16. 11.

Add we to all this, That it is an evident ſigne, that if the world hates a Miniſter, he is not of the world; yea therefore it hates him, becauſe his practiſe ſhames the world, and becauſe he diſcovers and oppoſes her treaſons and deceits. In a word *their malice* to the Miniſtry *is to themſelves a token of perdition, but to ſuch Miniſters a token of ſalvation and that of God*, as the *Apoſtle* concludes, *Phil.* 1. 28. And ſo much of the third Uſe.

Chap. XXI.

Sect. 1.

FOurthly and laſtly, Leaſt theſe haters and revilers of the Miniſtry and their Lord that ſent them (theſe *dogs* as *holy David ſtiles them*, Pſal. 22. 16. *Phil.* 3. 2. Or rather *Devills as S. Paul calls them*, 2 *Tim.* 3. 3. *Tit.* 2. 3. as Dr *Andrews* obſerves from the originall; a Calumny being the *Devills* mind in mans mouth, his *arrow ſhot by mans bow*, as one of the *Fathers* hath it) ſhould inſult and rejoyce in their wicked madneſſe, and feed themſelves with an opinion of their Miniſters miſery,

as *Beetles* feed upon their fellowes dung. Or as *fleſh-flies* make the *wounds* of others their chiefe nouriſhment, becauſe they cannot like *Crocodiles* fatten themſelves with the warmeſt blood of their lives Let them know that all their ſpight, ſlanders, and aſperſions, doe not any whit trouble a godly Miniſter in reſpect of himſelfe; For a wiſe man (as *Plato* ſpeaks) being reviled he will not be angry, and being praiſed he will not be proud. Thoughts of pride or paſſion may ruſh into the heart of *A ſincere Chriſtian*, but they reſt onely in the heart of *an hypocrite*.

Firſt a good Miniſter will not be the prouder for praiſes, becauſe the more of either wiſdome or grace a man hath, the more he knowes he wants. A gracious heart *neither affecteth nor neglecteth popularity*, yet is not the farther from it. For he who ſeeks the Lords honor and neglects his own, ſhal finde his owne honour in the Lords. While a man hunts after his own *ſhadow* he flies from the *Sun* and his ſhadow is ſtill un-overtaken before him, but when he turnes his face to the Sun and followes that his ſhadow will follow him. *Moſes* was zealouſly carefull for *Gods glory*, and *God* was as zealous for his, as you may ſee *Numb.* 12. 8, *&c.* And ſo of *Mary Magdalen*, *Mark*

Mark 14. 3. to 10. And the like touching Anger, as well conſidering that they ſpeak what they think not: Neither are his enemies able to ſay touching him they aſperſe, as *Caleb touching the Land of Canaan, I ſpeak as my heart thinketh*, Joſh. 14. However he knows that as *honeſty* is *the beſt policy*, ſo *truth* is *the onely* durable *armour of proofe* againſt enemies.

Sect. 2.

Indeed in regard of the miſchiefe that comes of it, he cannot grieve enough: for as ſlanders reſemble *windes*, or *ſtreams*, or *ſnow-balls* that increaſe with paſſing, ſo (which is the miſchief and the end for which they doe it) be their ſlanders and aſperſions true or falſe, the Common people will not once quæſtion but ſuſpect the men; whereby their Miniſtry becomes altogether ineffectuall. Yea hereby it comes to paſſe, that the one part of their Pariſhes forſake the publique aſſemblies to hear in corners; and that the reſt are either hindered in good or hardned in evill: As *lop* off the arme of a *Tree*, and it will bring down a great number of ſmall branches with it.

And let them whom it concernes look to it; for they ſhall (if they go on)

dearly pay for all, but particularly for this; for if it be a ſhame to belie the *Devill*, then they are paſt ſhame that belie the Saints, the Miniſters. Which makes the *Prophet* ſay, *Confound the lying lips O God that ſpeak againſt the righteous.* But otherwiſe your reproaches and evill ſpeeches are to himſelfe, as touching himſelfe, matter of no ſmall joy; why elſe doth our *Saviour* ſay, *Bleſſed are they which ſuffer perſecution for righteouſneſſe, for theirs is the kingdome of Heaven. Bleſſed are ye when men ſhall revile you, and perſecute you, and ſay all manner of evill againſt you falſly for my ſake, rejoyce and be exceeding glad, for great is your reward in Heaven; for ſo perſecuted they the Prophets which were before you.* Mat. 5. 10, 11, 12. Why elſe doth St *Peter* ſay? *Rejoyce in aſmuch as you are partakers of Chriſts ſufferings, that when his glory ſhall be revealed you may be glad alſo with exceeding joy,* &c. 1 *Pet.* 4. 12, 13, 14. Why elſe does St *James* ſay, *Count it exceeding joy when you fall into divers temptations, James* 1. 2. It is not for nothing that St *Paul* ſaith, *I take pleaſure in infirmities, in reproaches, in perſecution, in anguiſh for Chriſts ſake,* 2 *Cor.* 12. 10. That *Peter* and *John, when they were beaten and impriſoned, departed from the Council rejoycing that they were counted worthy to ſuffer rebuke for Chriſts name,* Acts 5. 41.

For

For even bearing the Croſſe with Chriſt, is as great a preferment in the *Court of Heaven*, as it is in an earthly Court for the *Prince* to take off his own robe, and put it on the back of one of his ſervants; as you may perceive by the Lords ſpeech to *Paul*, *Acts* 9. 15, 16. & 23. 11. And *our Saviour Chriſts* words to his Apoſtles, *Acts* 1. 8. Yea to ſuffer for Chriſt (ſays Father *Latimer*) is the greateſt honour and priviledge that *God* gives in this world.

And the ſtory of *Job* is a *Book* caſe to prove it: For did not God by him, as ſometimes a *Schoolmaſter* with his *Pupill*, who when he hath poliſhed and perfected a good Scholler, brings him forth, provokes adverſaries to ſet upon him with hard queſtions, and takes a pride to ſee the fruit of his own labours. And in the wars to have the hotteſt and moſt dangerous ſervices impoſed upon them by their *Generall*, is accounted the greateſt honour, neither will he confer the ſame upon any but the ſtouteſt and moſt valiant.

This Rod of the Lord (like *Ahaſuerus his Scepter*) is never ſtretched forth toward any of his, but in great love and favour. And hence it is that *Moſes eſteemed the reproach of Chriſt greater riches then all the treaſures of Ægypt,*

gypt, Heb. 11. 25, 26. And *that the Apostles esteemed it a grace to be disgraced for Christ*; yea this hath made thousands ambitious to embrace the very flames. Your cruelty is our glory said the *Martyrs* in *Tertullians* time to their persecutors; for the harder we are put to it, the greater shall our reward be in *Heaven*. It is to my losse (said *Gordius* the *Martyr*) if you bate me any thing of my sufferings.

And thus stands the case between you and your Minister: He hath cause to rejoyce, to give *God* thanks, and count it a favour when he suffers your diveliſh indignities, and does so the rather, for that it is more acceptable to *God* to give him thanks once in adversity, then six hundred times in prosperity, as a grave *Divine* well observes And indeed it is the *Sum* of all *Religion*, to be thankfull to *God* in the midst of miseries.

Such as have bought this Book, and repent not their bargaine; let them add to it, *The Proof of a good Preacher*, as a second part. And then say whether any three sins in the Nation, so hinders the blessiugs, or pulls down the judgements of God upon us; as does our ingratetude to, and ill usage

of

of his faithfull, and painfull, Ambaſſadours of the Miniſtry, 2 *Sam.* 10. 2, 4. 2 *Chron.* 20. 20.

FINIS.